A

SERMON

Preached at the

FUNERAL

OF THE

Most Reverend Father in GOD,

JOHN TILLOTSON,

By the Divine Providence,

Lord Archbishop of CANTERBURY,
Primate and Metropolitan of all *England.*

Who Died at Lambeth *the* 22d *Day of* November, *in the* 65th *Year of his Age:*

And was Buried at St. Lawrence Jewry, *in* London, *on the* 30th *of that Month,* Anno Dom. 1694.

By the Right Reverend Father in GOD.
GILBERT Lord Bishop of SARUM.

LONDON:

Printed and Sold by *Henry Hills* in *Black-friars,* near the Water-side. 1709.

BRITISH MUSEUM

2 TIM. IV. 7.

I have fought a good Fight, I have finiſh'd my courſe, I have kept the Faith.

THERE *is a time to weep, and a time to rejoyce*: Every one here preſent will readily agree with me, that this is *a time to weep*: But it will look like the venturing on a Paradox, to ſay that it is alſo *a time to rejoyce*, which on this occaſion ſeems to bear a harſh and uncouth ſound. What! to rejoyce, that both Church and State have loſt the Patern, that he whoſe remains are now before us, ſet us, and the Support that he gave us? But we are Chriſtians as well as Men; and while Nature feels ſo great a Loſs and ſinks under it, our Chriſtianity muſt ſhew it ſelf, Faith muſt triumph over Senſe, and Grace over Nature. While we mourn our own Loſs, let us rejoyce at his Crown: And Glory in our Holy Religion, that has produced and now compleated, ſo great an Example of Sublime and Heroical Piety and Vertue: And has let the World ſee, what the power of theſe Principles are, which we profeſs, when they are truly believed and ſteadily purſued. Notwithſtanding all the Tenderneſs that this melancholy Solemnity inſpires, I muſt ſtill ſay that we ought to rejoyce, that to all thoſe convincing Arguments, by which he ſo often and ſo clearly proved the Truth and Excellency of our *Holy Faith*, he has added this plain and ſenſible Demonſtration, letting the World ſee in himſelf what a ſort of a Man a Chriſtian is. Words have not that Energy which Facts have. A ſhining Life has an Authority to perſuade beyond all the Force of Arguments, or the Beauties of Rhetorick. Men are diſpoſed to believe a Man, who has ſhewed in a long Series of many Years, that he believed himſelf: And that he was not only convinced, but overcome by his own Arguments. And therefore how ſenſibly ſoever you all, and I my ſelf may feel that this is *a time to mourn*, yet ſuffer me to ſtop your Tears, and to temper your Sorrow a little; by adding that it is alſo *a time to rejoyce*: Both for his ſake who is now delivered from the Storms and Tempeſts of this Life: And upon the account of that Holy Religion, in which he was ſo great an Inſtrument, and to which he was ſuch a laſting Honour. If we trace his Steps and imitate his Vertues, we ſhall quickly follow him, to that Bleſſedneſs of which he is now poſſeſſed. The Inſtructions that he gave us, and the Life that he led among us, are no ſmall Advantages to direct us, to follow him, as he followed his meek and lowly Maſter: While we *conſider the end of his Converſation*, Heb. 13. 7. the Scope and Deſign of it all, and that happy Concluſion that God has now put to it, for happy it is in it ſelf, and happy to him, how melancholy ſoever it may ſeem to us.

And ſince great Examples give the cleareſt and moſt effectual Inſtruction, and afford both the pleaſanteſt and uſefuleſt Entertainment, I will now endeavour, but in a Plainneſs ſuitable to that, in which he lived, to gather together ſome parts of his Character; and to ſet him out to you ſuch as you all knew him to be: Tho' not with that Force with which he for ſo many Years, and in this place, did fix your Attention and conquer your Thoughts: Yet with a Simplicity that will perhaps more effectually prevail upon you than more ſtudied Compoſures. I am ſure you will believe me, becauſe the greateſt part of that which I am to ſay, was known to you: And if you will but remember what you heard from him, and what you ſaw in him, I am confident you will acknowledge that I am uſing great Reſerves, and that I ſay much leſs than you think. It being fit that a Modeſty of Stile, ſhould appear in the whole Contexture of this Diſcourſe, ſince a Modeſty of Deportment did ſhine with ſo peculiar a Luſtre in all the parts of his Life.

I will ſay no more of my Text than what ſhall be juſt neceſſary, to ſhew how pertinent it is to my Subject: And how naturally it will take in the ſeveral Branches of his Character. St. *Paul* was now a Priſoner at *Rome*: He appealed to *Cæſar*, and had appeared oftner than once before him, *ver.* 16, 17. He found that he was in the Paws of a Lion, that delighted in Blood: And who to cover himſelf from the juſt Fury of the *Romans* for his burning their City, was endeavouring to expoſe the Chriſtians to their Rage, and he complains that he was forſaken by his Friends when it might ſeem that he needed their Aſſiſtance moſt. Whether St. *Paul* knew that his Death was near by a ſpecial Revelation, as St. *Peter* did, 2 *Pet.* 1. 14. or whether he gathered it from other Circumſtances, it is plain he was now looking for it: He reckoned it ſo certain, that he conſidered it as a thing then a doing: For the preceding Words which are rendred, σπένδομαι, *I am ready to be offered up*, do ſtrictly ſignifie, I am now a Sacrifice; and my Blood is a pouring out, after the manner of the Libations in Sacrifices: He conſidered his Death as a thing reſolved on, and to be ſpeedily executed, ſo that *his departure was at hand.* This Thought muſt needs ſtrike deep: The Darkneſs and Solitude of a Priſon, the Solemnities of a Day prefixed, the Pomp of an Execution, and the Circumſtances both of Ignominy and Pain, with which it might be accompanied, did concur to heighten that gloomy Proſpect: But that which ſecured his Quiet, in Oppoſition to all that Agitation of Mind, was a Firmneſs ariſing out of a ſtrict Review of his paſt Life: Conſcience upon ſuch Occaſions will not flatter, but ſpeak out, and will rather aggravate Matters too much; and his told him he needed fear nothing; he had a Witneſs within, as well as a Judge and a God above. The Teſtimony of a good Conſcience was the Foundation of his Joy, and gave him a well-grounded Confidence in God. The whole Period running thus; *For I am now ready to be offered; the time of my departure is at hand; I have fought a good Fight, I have finiſhed my courſe, I have kept the Faith; henceforth is laid up for me a Crown of Righteouſneſs, which the Lord*

the righteous Judge will give me at that Day, and not to me only, but to all that love his appearing.

The Words of my Text run in Figures taken from the *Olympick Games*; where there were *Wreſtlings*, a *Race* was to be run, and all was to be performed according to the *Laws of thoſe Games*, that were eſteemed the greateſt and nobleſt Diverſions of thoſe Ages: *Judges* were appointed to declare the Victors, and to give them the *Prize*: They were crowned with Garlands, and had very extravagant Honours done them: Thoſe Exerciſes being eſteemed the beſt Preparations to Military Glory; ſo that the World thought they could not do enough to encourage them.

According then to that Stile, the Importance of which was at that time well underſtood, St. *Paul* here comforts himſelf with this, That he had *fought a good fight*, or rather *the good fight*, which he elſewhere calls, *the good fight of faith*, 1 Tim. 6. 12. He had been bred up with the Prejudices, and ſowred with the Paſſions of the *Jews*, and of the *Phariſees* in particular; but by the mighty Hand of God he was delivered from both; and afterwards he preached that Faith which he had formerly perſecuted; but with another Spirit; he ſtudied to gain the *Jews* with a Spirit of Meekneſs and Charity; he judged favourably of them, that they *had a zeal of God, tho' not according to Knowledge*, Rom. 2. 10. he prayed for them, and complied with them as far as he could, without betraying the Principles and the Liberty of the Chriſtian Religion, 1 *Cor.* 9. 20. and he was willing not only to have died, but to have become an *Anathema* or Execration for them, *Rom.* 9. 2, 3. He was indeed reproached and perſecuted by them with all poſſible Injuſtice and Cruelty; yet he was not changed or provoked by all that Oppoſition: But tho' he became all things to all Men, yet when the Truth or Honour of the Chriſtian Religion was concerned, he *gave them not place by ſubjection* (he yielded no ground to them) *no not for an hour*, Gal. 2. 4, 5.

He had Enemies of another ſort likewiſe; thoſe who endeavoured to corrupt the Chriſtian Religion by the Prophane Mixtures of Paganiſm and Idolatry: For tho' he had large Thoughts concerning the Idol Feaſts, and Meats offered to Idols, 1 *Cor.* 8. yet he could not bear with thoſe that were the Enemies of the Croſs of Chriſt, and that were ſtudying to cover themſelves from it, by thoſe baſe Compliances with *Heathenſh* Practices. His oppoſing Idolatry had often raiſed Storms againſt himſelf, that were like to have proved fatal to him, as at *Lyſtra*, *Epheſus*, and in other places, *Acts* 14, & 19. yet he never gave over declaring againſt it, and warning all Men *to forſake thoſe Vanities, and to ſerve the Living God.* He had alſo many *Falſe Brethren* to deal with, Men that envied him, that ſtudied to diſparage his Perſon, to detract from his Authority, 2 *Cor.* 10, & 11. and that endeavoured to raiſe Factions againſt him; but tho' he was glad *that Chriſt was preached*, 1 Phil. 18. at what rate ſoever, even by theſe ſpiteful Men; and tho' *in Meekneſs he inſtructed thoſe that oppoſed themſelves*, yet when occaſion required it, he aſſerted the Dignity of his Character with great Boldneſs, and exerted it

in ſome ſevere Acts of Apoſtolical Juriſdiction, 1 *Cor.* 5. 1 *Tim.* 1. 20. With all theſe different ſorts of Men he was engaged, and among them he *fought the good fight.*

He finiſhed his courſe; he run the race that was ſet before him with patience, as he finiſhed it with Joy. He was a Pattern in all reſpects both in what he did, and in what he ſuffered; in his Perſonal Deportment as a Chriſtian, and in his Labours as an Apoſtle: He durſt make his Appeals to all the Churches where he had laboured, as well as to God, who knew *how holily, juſtly, and unblameably, he had behaved himſelf among them*, 1 Theſ. 2. 10. *He wrought with his own hands*, Acts 20. 34. to ſupport himſelf, that ſo his Labours in the Goſpel might be the more ſucceſsful, and be liable to leſs Exception, 1 *Cor.* 9. 18. He went about laying himſelf out wholly in that Work, Preaching *in ſeaſon, and out of ſeaſon*, and as he himſelf ſaid, *publickly and from houſe to houſe*, Acts 20. 18, 20. yet he was all the while reviled to the degree of being eſteemed as *the filth and the off ſcourings of the Earth*, 1 Cor. 4. 13. and we have a large Catalogue given us of the Impriſonments, Whippings Stonings, and other Perſecutions, through which he paſt, 2 *Cor.* 6. & 11. His Body was exhauſted with his conſtant Labours; and his Zeal for all the Churches burnt him up inwardly; ſo that without and within, his Life was a continued Scene of Labour and Sufferings; yet through all this he went, undaunted and unſhaken, and was ſo unſtained in the whole Courſe of his Miniſtry, that he knew he could with Aſſurance appeal to what his Companions in Labour had obſerved of his *manner of Life*, 2 Tim. 3. 10.

Finally, *He kept the Faith*, either his *Faith* that he had plighted to God when dedicated firſt by the Vow of Baptiſm, and afterwards *ſeparated to the work of the Miniſtry by the Impoſition of hands.* He had been true to that Faith, and to thoſe Vows. Or by *the Faith* may be meant the Purity of the Chriſtian Doctrine, which he had received as a Truſt from the Lord Jeſus, and had delivered it faithfully to the Churches as he had received it, 1 *Cor.* 11. 23. Neither corrupting nor ſuppreſſing any part of it, but declaring *to them the whole Counſel of God*, Acts 20. 27. And though ſome through Weakneſs, and others through Malice, might have wreſted his words, 2 *Pet.* 3. 16. yet he had *never handled the word of God deceitfully, nor of men ſought he glory*, 2 Cor. 4. 2. 1 Theſſ. 2. 6. 1 *Cor.* 15. He was neither aſhamed nor afraid of the Croſs of Chriſt. He aſſerted the great Truths of Religion, when he ſaw them ſtruck at, with an Authority and Zeal proportioned to the Importance of them; while in leſſer matters he left Men to the juſt Freedoms of Human Nature, to be governed by thoſe great meaſures of Diſcretion, and Charity, a Care to avoid Scandal, and to promote Edification, and Peace, Decency and Order, *Rom.* 14.

So far have I opened the Importance and Extent of the words of my Text. They carry in them a threefold Character of the Struglings and Difficulties, of the Life and Labours, and of the Fidelity and ſound Doctrine of this great Apoſtle. It was no Preſumption in him to propoſe himſelf

himself as a Pattern, to be *followed* by others, as *he was a follower of Christ*. 1 Cor. 11. 1. and he bids them mark such as they saw followed the Example that he set them; which was far from claiming any Equality with his Master: So I hope it will not seem to derogate from the Dignity of this Apostle of the *Gentiles*, if Modern Examples are proposed to you, that so you may learn to follow them as they followed the Apostles of Christ; still allowing that vast distance that is between even the greatest of those that minister in Ordinary Functions, and Men inspired, whose Commissions were unlimited, and their Assistances proportioned to the Services to which they were called, and to the Times in which they lived.

I do now return to the sad Occasion of this present Assembly, to consider how truly these Words give us the Character of him over whom we do now *mourn*, and upon whose account we ought to *rejoice*. His first Education and Impressions were among those who were then called *Puritans*; but of the best sort. Yet even before his Mind was opened to clearer Thoughts, he felt somewhat within him that disposed him to larger Notions, and a better Temper. The Books which were put in the hands of the Youth of that time, were generally heavy; he could scarce bear them, even before he knew better things; he happily fell on *Chillingworth*'s Book, which he gave his mind the ply that it held ever after, and put him on a true scent. He was soon freed from his first Prejudices, or rather he was never mastered by them; yet he still stuck to the Strictness of Life to which he was bred, and retained a just value, and a due Tenderness for the Men of that Persuasion: And by the Strength of his Reason, together with the Clearness of his Principles, he brought over more serious Persons from their Scruples to the Communion of the Church, and fix'd more in it, than ever any Man I ever knew. But he neither treated them with Contempt and Hatred, and he disliked all Levities and Railings upon those Subjects. This gave him great Advantages in dealing with them, and he still persisted in it, how much soever it was either disliked or suspected by angry Men. As he got into a true Method of Study, so he entred into Friendships with some great Men, which contributed not a little to the perfecting his own Mind. There was then a Set of as extraordinary Persons, in the University where he was formed, as perhaps any Age has produced; they had clear Thoughts, and a vast Compass; great Minds, and Noble Tempers. But that which gave him his last finishing, was his close and long Friendship with Bishop *Wilkins*. He went into all the best things that were in that Great Man, but so, that he perfected every one of them: For though Bishop *Wilkins* was the more Universal Man, yet he was the greater Divine: If the one had more Flame, the other was more correct. Both acted with great Plainness, and were raised above regarding Vulgar Censures. But if Bishop *Wilkins* had a Talent so peculiar to himself, that perhaps never Man could admonish and reprove with such Weight and Authority, and in a way so obliging as he did; so no Man knew better than this his great Friend, the Art of gaining upon Mens Hearts, and of making themselves find out that which

might be amiſs in them, though the Gentleneſs and Modeſty of his Temper had not ſo well fitted him for the rough Work of Reproving.

Having dedicated himſelf to the Service of the Church, and being ſenſible of the great Good that might be done by a plain and edifying way of Preaching, he was very little diſpoſed to follow the Patterns then ſet him, or indeed thoſe of former times. And ſo he ſet a Pattern to himſelf, and ſuch an one it was, that 'tis hoped it will be long and much followed. He begun with a deep and cloſe Study of the Scriptures, upon which he ſpent four or five Years, till he had arrived at a true Underſtanding of them. He ſtudied next all the ancient Philoſophers and Books of Morality: Among the Fathers St. *Baſil* and St. *Chryſoſtom* were thoſe he chiefly read: Upon theſe Preparations he ſet himſelf to compoſe the greateſt Variety of Sermons, and on the beſt Subjects, that perhaps any one Man has ever yet done. His joining with Biſhop *Wilkins* in purſuing the Scheme of an Univerſal Character, led him to conſider exactly the Truth of Language and Stile, in which no Man was happier, and knew better the Art of preſerving the Majeſty of things under a Simplicity of Words; tempering theſe ſo equally together, that neither did his Thoughts ſink, nor his Stile ſwell: Keeping always the due Mean between a low Flatneſs and the Dreſſes of falſe Rhetorick. Together with the Pomp of Words he did alſo cut off all Superfluities and needleſs Enlargements: He ſaid what was juſt neceſſary to give clear Idea's of things, and no more: He laid aſide all long and affected Periods: His Sentences were ſhort and clear; and the whole Thread was of a piece, plain and diſtinct. No Affectations of Learning, no ſqueezing of Texts, no ſuperficial Strains, no falſe Thoughts nor bold Flights, all was ſolid and yet lively, and grave as well as fine: So that few ever heard him, but they found ſome new Thought occurred; ſomething that that either they had not conſidered before, or at leaſt ſo diſtinctly, and with ſo clear a View as he gave them.

Whether he explained Points of Divinity, Matters of Controverſy, or the Rules of Morality, on which he dwelt moſt copiouſly, there was ſomething peculiar in him on them all, that conquered the Minds, as well as it commanded the Attention of his Hearers; who felt all the while that they were learning ſomewhat, and were never tired by him; for he cut off both the Luxuriances of Stile, and the Length of Sermons; and he concluded them with ſome Thoughts of ſuch Gravity and Uſe, that he generally diſmiſſed his Hearers with ſomewhat that ſtuck to them. He read his Sermons with ſo due a Pronunciation, in ſo ſedate and ſolemn a manner, that they were not the feebler, but rather the perfecter, even by that way, which often leſſens the Grace, as much as it adds to the Exactneſs of ſuch Diſcourſes.

I am ſure I have before me many Witneſſes to what I ſay. The World has already ſeen ſuch Eſſays of this, and ſhall, I hope, ſee ſo much more, that I need ſay the leſs on this Head.

He ſaw, with a deep Regret, the fatal Corruption of this Age, while the Hypocriſies and Extravagancies of former times, and the Liberties and

Looſneſs

Looſneſs of the preſent, diſpoſed many to Atheiſm and Impiety. He therefore went far into this Matter: And as he had conſidered all the ancient and modern Apologies for the Chriſtian Religion, with an Exactneſs that became the Importance of the Subject, ſo he ſet the whole Strength of his Thoughts and Studies to withſtand the Progreſs that this was making. In order to that he laboured particularly to bring every thing out of the cleareſt Principles, and to make all People feel the Reaſonableneſs of the Truths, as well as of the Precepts of the Chriſtian Religion. When he ſaw that Popery was at the Root of this, and that the Deſign ſeemed to be laid, to make us firſt Atheiſts, that we might be the more eaſily made Papiſts, and that many did not ſtick to own, that we could have no Certainty for the Chriſtian Faith, unleſs we believed the Infallibility of the Church, This gave him a deep and juſt Indignation: It was ſuch a betraying of the Cauſe of God, rather than not to gain their own, that in this the Foundation was laid of his great Zeal againſt Popery. This drew his Studies for ſome Years much that way: He looked on the whole Complex of Popery as ſuch a Corruption of the whole Deſign of Chriſtianity, that he thought it was incumbent on him, to ſet himſelf againſt it, with the Zeal and Courage which became that Cauſe, and was neceſſary for thoſe Times: He thought the Idolatry and Superſtition of the Church of *Rome* did enervate true Piety and Morality; and that their Cruelty was ſuch a Contradiction to the Meekneſs of Chriſt, and to that Love and Charity which he made the Character and Diſtinction of his Diſciples and Followers, that he reſolved to ſacrifice every thing, except a good Conſcience, in a Cauſe for which he had reſolved, if it ſhould come to Extremities, to become a Sacrifice to himſelf.

His Enemies ſoon ſaw how much he ſtood in their way, and were not wanting in the Arts of Calumny, to diſable him from oppoſing them with that great Succeſs which his Writings and Sermons had on the Nation. His Life was too pure in all the Parts of it, to give them a Pretence to attempt on that. So regular a Piety, ſuch an unblemiſhed Probity, and ſo extenſive and tender a Charity, together with his great and conſtant Labours, both in private and publick, ſet him above Reproach. That Honourable Society which treated him always with ſo particular a Reſpect, and ſo generous a Kindneſs; and this great City, not only the Neighbourhood of this Place, which was ſo long happy in him, but the whole Extent of it, knew him too well, and eſteemed him too much, for thoſe his Enemies to adventure on the common Arts of defaming; ſubtiler Methods were to be uſed, ſince his Vertue was too exemplary to be ſoiled in the ordinary way.

His endeavouring to make out every thing in Religion from clear and plain Principles, and with a Fulneſs of demonſtrative Proof, was laid hold on to make him paſs for one that could believe nothing that lay beyond the Compaſs of humane Reaſon: And his tender Method of treating with Diſſenters, his Endeavours to extinguiſh that Fire, and to unite us among our ſelves, againſt thoſe who underſtood their own Intereſt well, and purſued

purſued it cloſely, inflaming our Differences, and engaging us into violent Animoſities, while they ſhifted Sides, and ſtill gained Ground, whether in the Methods of Toleration, or of a ſtrict Execution of Penal Laws, as it might ſerve their Ends; thoſe calm and wiſe Deſigns of his, I ſay, were repreſented as a want of Zeal in the Cauſe of the Church, and an Inclination towards thoſe who departed from it. But how unhappily ſucceſsful ſoever they might be, in infuſing thoſe Jealouſies of him, into ſome warm and unwary Men, he ſtill went on in his own way: He would neither depart from his Moderation, nor take pains to cover himſelf from ſo falſe an Imputation. He thought the Openneſs of his Temper, the Courſe of his Life, his Sincerity, and the viſible Effects of his Labours, which had contributed ſo much to turn the greateſt part of this vaſt City to a hearty Love of the Church, and a firm adhering to the Communion of it, in which no Man was ever more eminently diſtinguiſh'd than he was: He thought, I ſay, that conſtant Zeal with which he had always ſerved ſuch as came to labour in this great City, and by which he had been ſo ſingularly uſeful to them; he thought the great Change that had been made in bringing Mens Minds off from many wild Opinions, to ſober and ſteady Principles, and that in ſo prudent a manner, that things were done without Mens perceiving it, or being either ſtartled or fretted by the Peeviſhneſs which is raiſed and kept up by Contradiction or diſputing, in which, without derogating from other Mens Labours, no Man had a larger Share than himſelf; upon all theſe Reaſons, I ſay, he thought that his Conduct needed no Apology, but that it was above it.

After the Reſtoration of the Church, Anger upon thoſe Heads was both more in faſhion, and ſeemed more excuſable: Men coming then out of the Injuſtice and Violence by which they had been ſo long ill uſed, and were ſo much provoked; yet neither that, nor the Narrowneſs of his Fortune, while he needed Supports, and ſaw what was the ſhorteſt way to arrive at them, could make him change his Strain. A Benefice being offered him in the Country, he once intended to have left this great Scene, and gone to that Retirement, where he ſpent almoſt a Year: But he was happily recalled by that *Honourable Society*, for whom he always retained juſt Impreſſions of Gratitude. And though in the Intervals of *Terms* he could have given a large part of the Year to his Pariſh, yet ſo ſtrict he was to the *Paſtoral Care* in the Point of *Reſidence*, that he parted with it even when his Incomes here could ſcarce ſupport him.

I need not tell you for how many Years, and with what Labour and Succeſs he divided himſelf between that *Society* and this *Place*. I am confident you have profited ſo much by it, that you will remember it long; and that you do reckon it as a great *Item* of the Account you muſt all one Day give, that you were ſo long bleſſed with this Miniſtry. The numerous Aſſembly that this Lecture brought together, even from the remoteſt Parts of this wide City; the great Concourſe of Clergy-men who came hither to form their Minds, the happy Union that thereby the Clergy of this great Body grew into, and the bleſſed Effects this had, are

things

things which it is to be hoped an Age will not wear out of Mens Minds. Some great Charity, some publick Service or good Design was the Work of moſt of thoſe Days. Every one ſaw him conſidered as the Head of this learned and eminent Body; as he was the only Perſon that made no Reflections on it himſelf; he was ſtill ſo affable and humble, ſo modeſt, and ſo ready to ſerve the youngeſt and meaneſt in it, that ſuch as ſaw all that, muſt needs feel the Impreſſions of it go deep, and ſtick long with him.

Thoſe great Preferments to which his extraordinary Worth ſeemed to have forced ſome who had no Kindneſs to him, to advance him afterwards, had no other Effect on him, but to enlarge his Capacity of doing Good: He neither ſlackned his Labours, nor advanced his Fortunes by them: He did not content himſelf with ſuch a *Reſidence* as anſwered the *Statute*; conſidering his Obligations to attend at Court: But gave as much of his Time and Labours to his *Cathedral* as could agree with his Obligations here. He neither aſpired nor hearkned to the Motions of a further Advancement; and all that he deſired upon this *Happy Revolution*, was ſuch a Change as did conſiderably leſſen his Income, but delivered him from the invidious Load of having two Dignities. He bore this in the former Reigns, becauſe the Practice was common: And he was enabled by it, to go far in his Charities: But as he intended to put a ſtop to that Abuſe, ſo he reſolved to ſet an Example to others in it.

Thus he went on, while his Enemies were ſtill endeavouring to beat down a Reputation, which gave him, as they thought, too great an Authority. How fatally this grew to be hearkned to, and how much it was entertained, I chuſe rather to ſuppreſs than to lament, that ſo this Diſcourſe may have the more of his own Air in it: And may be as free from Reſentment as his Mind was.

But I muſt now give you the laſt Scene of the Struglings thro' which this holy Man paſt, but out of which he is now eſcaped. He did truly rejoyce in the happy Deliverance of theſe Nations: He could not but obſerve thoſe amazing Steps of Providence that accompanied it, and hoped it was a beginning to great Bleſſings that were to follow it. Many of thoſe who had longed for it, and wiſht well to it, did of a ſudden ſtart back: And ſome in high Stations of the Church would neither openly declare for it, nor act againſt it, according to the Authority of their Characters: One of which they certainly ought to have done. If they did then judge it ſo unlawful as they would now repreſent it, they ought to have thuudred both with their Sermons and Cenſures againſt it, eſpecially in the firſt Fermentation, when a vigorous Oppoſition might have had conſiderable Effects; and would have made them look *Confeſſors* indeed, to which they afterwards pretended. They did it not: But left their Authority entirely with their Chancellors; who acting in their Name and by their Commiſſion, were the ſame Perſons in Law with themſelves. Oaths were tendred to others, and taken by them, in their Name which they thought unlawful, and yet would ſcarce ſay ſo much even in Confidence to any of their Clergy that ask'd their Opinions about it:

Both

Both concealing their Principles, and withdrawing from the publick Worſhip of the Church, and yet not daring to act or ſpeak againſt it. They hoped at this rate, to have held their Sees, and enjoyed their Revenues, while in a ſilent but fearful manner, they ſtill adhered to an Intereſt *with which*, as one of them writ, *they could no more part than with their Intereſt in Heaven.*

Thus did they abandon the Government of the Church: We were in ſuch a Poſture by their means, that neither our Laws nor our Princes could bear it long: And therefore the ſame Authority made their Sees void, that had diſplaced the Nonconformiſts in 61, and the Popiſh Biſhops in the beginnings of Queen *Elizabeth*'s Reign. Our Sovereigns after a long Forbearance, beyond the Term prefixed by Law; reſolved at laſt to fill the vacant Sees: And that great Judgment which they have ſhewed upon other occaſions, made them ſoon ſettle on him as the fitteſt Perſon to ſteer this Church. It is well known how long and how earneſtly he withſtood this: Not from any feeble or fearful Conſiderations relating to himſelf: He was not afraid of a Party, nor concerned in ſuch Cenſures and Calumnies as might be thrown upon him: He was not unwilling to ſacrifice the Quiet of his Life, which he apprehended might ſoon decline and ſink under ſo great a Load. The Pomp of Greatneſs, the Attendance upon Courts, and a high Station, were indeed very contrary to his Genius: But tho' theſe were grounds good enough to make him unwilling to riſe higher in the World, yet none of them ſeemed ſtrong enough, to fix him to an obſtinate Refuſal. That which went the deepeſt in his own Mind, and which he laid out the moſt earneſtly before Their Majeſties, was, That thoſe groundleſs Prejudices with which his Enemies had loaded him, had been ſo induſtriouſly propagated, while they were neglected by himſelf, that he believed, that he, who (as his Humility made him think) could at no time do any great Service, was leſs capable of it, now than ever. But Their Majeſties perſiſting in their Intentions, he thought it was the Voice and Call of God to him, and ſo he ſubmitted: Yet with a Heavineſs of Mind that no Man knew better than my ſelf. But as he engaged in it, he formed two ſettled Reſolutions, from which he never departed. The one was, That whenſoever the State of Their Majeſties Affairs was ſuch that he could hope to be diſmiſt from that Poſt, he would become a moſt importunate Suitor to be delivered from it. The other was, That if the Infirmities of Age, ſhould have ſo overtaken him, that he could not go thro' the Fatigue and Labours of it, then he would humbly offer it up to Their Majeſties: And he charged ſome of his moſt particular Friends, to uſe all Freedom with him in this Matter, if they ſhould obſerve it, before it were perceived by himſelf.

Thus did he enter upon this laſt Scene of his Life: How much he applied himſelf to it, and how faithfully he went thro' it, and how conſtantly he propoſed and promoted all good Deſigns in it, is ſo well known, that I need not enlarge upon it. He enjoyed more Privacy in it, than in the former parts of his Life; for while he lived in or near this great City, his

Acquaintance

Acquaintance was ſo much deſired, and his Converſation was ſo much valued; ſo many came to him, or ſent for him, that his time was almoſt wholly given up to the Labours of his Function, or the Endearments of Friendſhip: And he choſe rather to live to the good of others, than to himſelf. So that his Studies were by this means much broken; for he thought that to do an Act of Charity, or even of Tenderneſs, and Kindneſs, was of more value both in it ſelf, and in the Sight of God, than to purſue the pompous Parts of Learning, how much ſoever his own Genius might lead him to it. But in his laſt Years the Poſt he held, and the place he lived in, ſet him more at Liberty, from that Croud, which he had ſuffered to break in upon him formerly. This Privacy was for moſt part imployed in conſidering what could be done for the good of the Church, and the Advancement of Religion and Vertue. In his Minutes of Leiſure, he was looking over his Sermons and giving them their laſt Touches. His Thoughts were indeed chiefly raiſed to the beſt Objects, for he gave himſelf much to Prayer and Meditation. He had one great Encouragement in that high but Invidious Station; which was not only the conſtant Favour of Their Majeſties, but that which gave him a ſupport of another Nature, ſince the other was only Perſonal, and ſo was leſs regarded by one that conſidered himſelf very little, was that he perceived in them, ſuch ſerious Deſigns, ſo true a Zeal, and ſo right a Judgment in all the concerns of Religion, and of this Church; that he often ſaid, he did not think that any Age had produced Princes who underſtood the true Intereſts of our Church ſo well, and were ſo much ſet on promoting them, as Their Majeſties were. A Zeal he obſerved in them, that was ſo tender, and yet ſo well guided, that he did indeed expect greater Bleſſings from it, than ſo corrupt an Age is either capable of, or can well deſerve and hope for. But God ſeemed to have a great Work to do, and they ſeemed to be proper Inſtruments for it. This did animate him to caſt about and project a great Variety of Deſigns, every one of which was always graciouſly received and entertained.

But as this was the greateſt, ſo it was almoſt the ſingle Satisfaction that he enjoyed in his Elevation, while he was from other hands aſſaulted with the moſt boiſterous, the moſt injurious, as well as the falſeſt Calumnies that Malice could invent: And yet how falſe ſoever theſe were generally known to be, the Confidence with which they were averred, joined with the Envy that accompanies a high Station, had a greater Operation than could have been imagined; conſidering how long he had lived on ſo publick a Scene, and how well he was known. It ſeemed a new and an unuſual thing that a Man who in a courſe of above thirty Years had done ſo much good, ſo many Services to ſo many Perſons, without ever once doing an ill Office, or a hard thing to any one Perſon, who had a Sweetneſs and Gentleneſs in him, that ſeemed rather to lean to Exceſs, ſhould yet meet with ſo much Unkindneſs and Injuſtice. But the returns of Impudence and Malice which were made to the *Son of God* himſelf, and to his Apoſtles, taught him to bear all this with Submiſſion to the Will of God;

praying

praying for thoſe who deſpitefully uſed him, and upon all occaſions doing them good for evil. Nor had this any other effect on him, either to change his Temper or his Maxims, tho' perhaps it might ſink too much into him, with relation to his Health. He was ſo exactly true in all the Repreſentations of things or Perſons, that he laid before Their Majeſties, that he neither raiſed the Character of his Friends, nor ſunk that of thoſe that deſerved not ſo well of him, (I love not to ſay Enemies) but offered every thing to Them with that Sincerity that did ſo well become him: that Truth and Candor was almoſt perceptible in every thing he ſaid or did; his Looks and whole Manner ſeemed to take away all Suſpicion concerning him. For he thought nothing in this World was worth much Art, or great Management. With all theſe things he ſtrugled till at laſt they overcame him, or rather he overcame them and eſcaped from them.

He has now finiſhed his courſe: An Exemplary one it has been: His Life was not only free from Blemiſhes, which is but a low ſize of Commendation; it ſhined in all the parts of it. In his Domeſtick Relations, in his Friendſhips, in the whole Commerce of Buſineſs, he was always a Pattern, eaſie and humble, frank and open, tender-hearted and bountiful, kind and obliging, in the greateſt as well as the ſmalleſt Matters: A decent but grave Chearfulneſs made his Converſation as lively and agreeable, as it was uſeful and inſtructing: He was ever in good Humour always the ſame, both acceſſible and affable: He heard every thing patiently: Was neither apt to miſtake nor to ſuſpect: His own great Candor diſpoſing him to put the beſt Conſtructions, and to judge the moſt favourably of all Perſons and Things: He paſt over many Injuries, and was ever ready to forgive the greateſt, and to do all good Offices even to thoſe who had uſed himſelf very ill. He was never imperious nor aſſuming: And tho' he had a ſuperior Judgment to moſt Men, yet he never dictated to others: Few Men had obſerved Humane Nature more carefully, could judge better, and make larger Allowances for the Frailties of Mankind than he did. He lived in a due neglect of his Perſon, and contempt of Pleaſure, but never affected pompous Severities: He deſpiſed Wealth, but as it furniſhed him for Charity, in which he was both liberal and judicious.

Thus his Courſe in the private Vertues and Capacities of a Chriſtian was of a ſublime pitch: His Temper had made him incapable of the Practices either of Craft or Violence.

In his Function, he was a conſtant Preacher, and diligent in all the other parts of his Duty: For tho' he had no care of Souls upon him, yet few that had, laboured ſo painfully as he did; in Viſiting the Sick, in Comforting the Afflicted, and in ſetling ſuch as were either ſhaking in their Opinions, or troubled in Mind. He had a great Compaſs in Learning: What he knew he had ſo perfectly digeſted, that he was truly the Maſter of it. But the Largeneſs of his Genius, and the Correctneſs of his Judgment, carried him much further, than the leiſure that he had enjoyed for Study, ſeemed to furniſh him: For he could go a great way

upon

upon general Hints. Thus he lived, thus he run, and thus he *finiſhed his Courſe.*

He *kept the Faith.* If Fidelity is meant by this, no Man made Promiſes more unwillingly, but obſerved them more Religiouſly than he did. The ſacred Vows of his Function were Conſciouſly purſued by him; he reckoned himſelf dedicated to the Service of God, and to the doing of Good. In this he lived, and ſeemed to live to no other end. But if by *keeping the Faith*, be to be underſtood the preſerving and handing down the ſacred Truſt of the Chriſtian Doctrine, this he maintained pure and undefiled. Even in his younger Days when he had a great Livelineſs of Thought, and Fineneſs of Imagination, he avoided the diſturbing the Peace of the Church with particular Opinions, or an angry Oppoſition about more indifferent, or doubtful Matters: He lived indeed in great Friendſhip with Men that differed from him: He thought the ſureſt way to bring them off from their Miſtakes, was by gaining upon their Hearts and Affections: And in an Age of ſuch great Diſſolution, as this is, he judged that the beſt way to put a ſtop to growing Impiety, was firſt to eſtabliſh the Principles of Natural Religion, and from that to advance to the Proof of the Chriſtian Religion, and of the Scriptures: Which being once ſolidly done, would ſoon ſettle all other things. Therefore he was in great doubt, whither the ſureſt way to perſuade the World, to the Belief of the ſublime Truths that are contained in the Scriptures, concerning *God, the Father, the Son and the Holy Ghoſt*, and concerning the *Perſon of Chriſt*, was to enter much into the diſcuſſing of thoſe Myſteries: He feared that an indiſcreet dwelling and deſcanting upon thoſe things, might do more hurt than good: He thought the maintaining theſe Doctrines as they are propoſed in the Scriptures, without entring too much into Explanations or Controverſies, would be the moſt effectual way to preſerve the Reverence that was due to them, and to fix them in Mens Belief. But when he was deſired by ſome, and provoked by others, and ſaw juſt Occaſions moving him to it, he aſſerted thoſe great Myſteries with that Strength and Clearneſs, that was his peculiar Talent. He thought the leſs Mens Conſciences were entangled, and the leſs the Communion of the Church was clogg'd with diſputable Opinions, or Practices, the World would be the Happier, Conſciences the freer, and the Church the Quieter. He made the Scriptures the meaſure of his Faith, and the chief Subject of all his Meditations.

He indeed judged that the great Deſign of Chriſtianity was the reforming Mens Natures, and governing their Actions, the reſtraining their Appetites, and Paſſions, the ſoftning their Tempers, and ſweetning their Humours, the compoſing their Affections, and the raiſing their Minds above the Intereſts and Follies of this preſent World, to the Hope and Purſuit of endleſs Bleſſedneſs: And he conſidered the whole Chriſtian Doctrine as a Syſtem of Principles, all tending to this. He looked on Mens contending about leſſer Matters, or about Subtleties relating to thoſe that are greater, as one of the chief Practices of the Powers of Darkneſs, to

defeat

defeat the true ends *for which the Son of God came into the World*, and that they did lead Men into much dry and angry Work, who while they were hot in the making Parties, and ſetling Opinions, became ſo much the ſlacker in thoſe great Duties, which were chiefly deſigned by the Chriſtian Doctrine.

I have now viewed him in this Light, in which St. *Paul* does here view himſelf, and have conſidered how much of that Character belonged to him: I have reaſon to believe that he went over theſe things often in his own Thoughts, with the ſame proſpect that St. *Paul* had: For tho' he ſeemed not to apprehend that Death was ſo near him, as it proved to be, yet he thought it was not far from him: He ſpoke often of it as that which he was longing for, and which he would welcome with Joy.

Now the black part of this Diſcourſe comes on me, I cannot avoid it, tho' I know not how to enter upon it, or how to go thro' with it. He kept nothing in reſerve for his laſt Hours: He was ſtill ready waiting for them, ſo he could not be ſurprized, tho' every Body elſe was. The firſt Attacks came upon him while he was in that Imployment in which he delighted moſt, at Church, and in the Worſhip of God: He bore them with his uſual neglect of himſelf: And tho' his Countenance ſhewed he was ill, he would neither interrupt nor break off from thoſe Sacred Exerciſes, nor make haſt to look after his Health. Ah the unhappy Neglect! of a Life that deſerved ſo well to be carefully preſerved. The Fit came on ſlowly, but ſeemed to be fatal: All Symptoms were melancholy. It ſoon turned to a Dead Palſie. The Oppreſſion was ſo great that it became very uneaſie for him to ſpeak, but it appeared that his Underſtanding was ſtill clear, tho' others could not have the Advantage of it: He only ſaid, that he had no Burden on his Conſcience. All Remedies proved ineffectual: He expreſſed no concern to Live, nor Fear to Die, but patiently bore his Burden, till it ſunk him on the fifth Day, and in the ſixty fifth Year of his Age. Thus he Lived and thus he Died.

Now he has received that *Crown of Righteouſneſs* which he lookt for, from the hands of that *Righteous Judge* to whom he often made his Appeals, and who knew the Sincerity of his Heart, and the Integrity of his Life. There he is now at reſt, got beyond the *Strife of Tongues* and the *Pride of Man*, into thoſe Regions of Peace and Bleſſedneſs. May we all who ſtay behind, learn ſo much from what we ſaw in him, and heard from him, as to follow him thither, and ſo to poſſeſs our Minds and to govern our Lives, while we are in this our Pilgrimage, that when the Terrors of Death may overtake us, the proſpect of a Bleſſed Immortality beyond it, may ſo ſupport us, that we may not only overcome all thoſe darkning and oppreſſive Fears, but may finiſh our Courſe with Joy, and paſs into that State, of Life and Glory, where with Angels and Saints *we ſhall always behold the Face of our Heavenly Father*, and *we ſhall be ever with the Lord*: *Let us both exhort and comfort one another, with theſe words*,

Come Lord Jeſus! even ſo, come quickly.

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FINIS.